

comparison with original Egyptian  
sources. The tragic  
tale runs thus :

Osiris a Osiris was the offspring of an  
intrigue between the  
earth-od<sup>6</sup> earth-god Seb (Keb or Geb, as the name  
is sometimes trans-  
andtrTe° literated) and the sky-goddess Nut The  
Greeks Identified  
goddess. nis parents with their own deities  
Cronus and Rhca. When  
the sun-god Ra perceived that his wife Nut had  
been un-  
faithful to him, he declared with a curse that she  
should be  
delivered of the child in no month and no year.  
But the  
goddess had another lover, the god Thoth or  
Hermes, as the  
Greeks called him, and he playing at draughts  
with the  
moon won from her a seventy-second part<sup>1</sup> of  
every clay,  
and having compounded five whole days out of  
these parts  
he added them to the Egyptian year of three  
hundred and  
sixty days. This was the mythical origin of the five  
supple-  
mentary days which the Egyptians annually  
Inserted at the  
end of every year in order to establish a  
harmony between  
lunar and solar time,<sup>2</sup> On these five days,  
regarded as  
outside the year of twelve months, the curse of  
the sun-god  
did not rest, and accordingly Osiris was born on  
the first of  
them. At his nativity a voice rang out  
proclaiming that the  
Lord of All had come into the world. Some say  
that a  
certain Pamyles heard a voice from the temple  
at Thebes  
bidding him announce with a shout that a great  
king, the  
beneficent Osiris, was born. But Osiris was not  
the only  
child of his mother. On the second of the  
supplementary  
days she gave birth to the elder Horus, on the  
third to the  
god Set, whom the Greeks called Typhon, on  
the fourth to

## the goddess Isis, and on the fifth to the goddess Nephthys<sup>1</sup>

<sup>1</sup> In Plutarch, *Isis et Osiris*, 12, weby Diodorus Siculus (i. 13. .}) as uell must clearly read *e/Soo^tconTov oeurepovas* by Plutarch (/./v./v et (AivV/v, 12). with Scaliger and Wytttenbach for the The memory of the live supplementary *efidowKocrrbv* of the MSS. days seems to survive in the modern - Herodotus, ii. 4, with A. Wiede- Coptic calendar of Kgypt. The days mann's note ; L. Ideler, *Handbitch der* from the first to the'sixth of Amshir *mathematischenimdttechnischenChrono*-(February) are called "theday outside *logie* (Berlin, 1825-1826), i. 94 *sqq.* ; the year" and they are deemed mi- A. Erman, *Aegypten und aegyptisches* lucky. "Any child begolten during *Leben im Altertum*, pp. 468 *sq.* ; G. these days wiil infallibly'lie misshapen Maspero. *ffistoirt andenue des Pcuples* or abnormally tall or short. This also *dtFOrient Classiqm*, i. 208 *sq.* applies to animals so that cattle and <sup>3</sup> The birth of the five deities on the mares are not covered during these five supplementary clays is mentioneddays; moreover, some say "(though